

OVADA PATIMOKHA

Dhammapada 183 – 185

	Sabbapāpassa akaraṇaṃ kusalassa upasampadā Sacittapariyodapanam etaṃ buddhāna sāsanaṃ.	Janganlah berbuat jahat, sempurnakanlah kebajikan sucikanlah hati dan pikiran, itulah ajaran semua Buddha.
	Khantī paramaṃ tapo titikkhā Nibbānaṃ paramaṃ vadanti buddhā Na hi pabbajito parūpaghātī Samaṇo hoti paraṃ viheṭṭhayanto.	Kesabaran adalah tapa yang tertinggi Nibbana adalah tiada bandingnya, demikianlah sabda Buddha. Dia yang mencelakai makhluk lain bukanlah seorang pertapa, Dia yang memperlakukan makhluk lain dengan semena bukanlah seorang samana.
	Anupavado, anupaghato, patimokkhe ca samvaro, mattannuta ca bhattasmim, pantan ca sayanasanam,adhicitte ca ayogo, etaṃ Buddhana sasanam	Tidak menghina, tidak menyakiti, dapat mengendalikan diri sesuai dengan peraturan, memiliki sikap madya dalam hal makanan, berdiam dalam tempat yang sunyi serta giat dalam mengembangkan batin yang luhur; inilah ajaran para Buddha

METTA BHAVANA

Mettā Bhāvanā

No	Pali	English
0	Aham avero homi abyapajjho homi anigho homi sukhi-attanam pariharami	<i>May I be free from enmity and danger May I be free from mental suffering May I be free from physical suffering May I take care of myself happily</i>
1	Mama matapitu acariya ca natimitta ca sabrahma-carino ca Imasmim arame sabbe yogina Imasmim arame sabbe bhikkhu samanera ca upasaka-upasikayo ca Amhakam catupaccaya-dayaka Amhakam arakkha devata imasmim vihare imasmim avase imasmim arame arakkha devata	<i>May my parents teachers, relatives and friends fellow Dhammafarrers May all yogis in this compound May all monks in this compound novice monks laymen and laywomen disciples May our donors of the four supports May our guardian devas in this monastery in this dwelling in this compound may the guardian devas</i>
	avera hontu abyapajjha hontu anigha hontu sukhi-attanam pariharantu	<i>be free from enmity and danger be free from mental suffering be free from physical suffering May they take care of themselves happily</i>
2	Sabbe satta sabbe pana sabbe bhuta sabbe puggala sabbe attabhava-pariyapanna sabba itthiyo sabbe purisa sabbe ariya sabbe anariya sabbe deva sabbe manussa sabbe vinipatika	<i>May all beings all breathing things all creatures all individuals all personalities may all females all males all noble one all worldlings all deities all humans all those in the four woeful planes</i>
	avera hontu abyapajjha hontu anigha hontu sukhi-attanam pariharantu	<i>be free from enmity and danger be free from mental suffering be free from physical suffering may they take care of themselves happily</i>
	Dukkha mucantu Yatha-laddha-sampattito mavigacchantu Kammassaka	<i>May all beings be free from suffering May whatever they have gained not be lost All beings are owners of their kamma</i>
3	Puratthimaya disaya pacchimaya disaya uttaraya disaya dakkhinaya disaya puratthimaya anudisaya pacchimaya anudisaya uttaraya anudisaya dakkhinaya anudisaya hetthimaya disaya uparimaya disaya	<i>In the eastern direction in the western direction in the northern direction in the southern direction in the southeast direction in the northwest direction in the northeast direction in the southwest direction in the direction below in the direction above</i>
	Uddham yava bhavagga ca adho yava aviccito samanta cakkavalesu ye satta pathavicara abyapajjha nivera ca nidukha ca nupaddava	<i>As far as the highest plane of existence to as far down as the lowest plane in the entire universe whatever beings that move on earth may they be free from mental suffering & enmity and from physical suffering and danger</i>

GAYATRI MANTRA

No	Sanskerta	English	Indonesia
	<u>AUM BHUR BHUVAH SWAH</u> (ॐ भूर्भुवः स्वः)	Aum (O The Supreme God) ~ Bhur (Who is Eternally Exist) , Bhuvah (Who is absolutely Conscious), Svaha (Who is Blissfully Presence)	Wahai Tuhan ~ Hyang Maha Abadi dalam Keberadaannya, Maha Mutlak dalam kesadarannya, Maha Mulia dalam KesempurnaanNya
	<u>TAT SAVITUR VARENYAM</u> (तत्सवितुर्वरेण्यं)	Tat (One Which) – Savitur (Be the Source), Varenyam (Who is worthy accepted)	Hanya Dialah ~ Sumber Sejati Segalanya , Hyang Layak diutamakan
	<u>BHARGO DEVASYA DHIMAHİ</u> (भर्गो देवस्य धीमहि)	Bhargo (The Purifying Power),, Devasya (The Only God), Dhimahi (The Only Focused).	Hyang Maha Suci yang memurnikan, Maha Esa dalam segala pandangan, Maha Satu untuk tujuan segala puja kebaktian dan meditasi
	<u>DHIYO YO NAH PRACHODAYAT</u> (धीयो यो नः प्रचोदयात्)	Dhiyo (Our Intellect/Soul) – Yo (Just Who) – Nah (Ours) – Prachodayat (Guidance)	Mantapkanlah Batin kami yang senantiasa tertuju kepadaMu Saja bagi kesemestaan ini dengan kecerahan bimbinganMu.

Keilahian = *Ekam sat viprah bahudah vadanti*" (Truth, or God, is one, but wise men call Him/It by different names).
Kedirian = *"Vasudhaiva Kutumbakam"* – "The whole world is one big family".

Prajñāpāramitā-Hṛdayam

The Heart of the Perfection of Wisdom Edward Conze - Anandajoti Bhikkhu

Sanskerta	English
<i>Om! Namo Bhagavatyai Ārya-Prajñāpāramitāyai!</i>	<i>Hail! Reverence to the Gracious and Noble Perfection of Wisdom</i>
<i>Ārya-Avalokiteśvaro Bodhisattvo,</i>	The Noble Buddha-to-be Avalokiteśvara,
<i>gambhīrām prajñāpāramitā caryām caramāṇo,</i>	while dwelling deep in the practice of the perfection of wisdom,
<i>vyavalokayati sma panca-skandhāms</i>	beheld these five constituent groups (of mind and body)
<i>tāms ca svabhāvaśūnyān paśyati sma.</i>	and saw them empty of self-nature.
<i>Iha, Śāriputra, rūpaṁ śūnyatā, śūnyataiva rūpaṁ;</i>	Here, Śāriputra, form is emptiness, emptiness is surely form;
<i>rūpān na pṛthag śūnyatā, śūnyatāyā na pṛthag rūpaṁ;</i>	emptiness is not different from form, form is not different from emptiness;
<i>yad rūpaṁ, sā śūnyatā; ya śūnyatā, tad rūpaṁ;</i>	whatever form there is, that is emptiness; whatever emptiness there is, that is form.
<i>evam eva vedanā-samjñā-saṁskāra-vijñānam.</i>	the same for feelings, perceptions, volitional processes and consciousness.
<i>Iha, Śāriputra, sarva-dharmāḥ śūnyatā-lakṣaṇā,</i>	Here, Śāriputra, all things have the characteristic of emptiness,
<i>anutpannā, aniruddhā; amalā, avimalā; anūnā, aparipūrṇāḥ</i>	no arising, no ceasing; no purity, no impurity; no deficiency, no completeness
<i>Tasmāc Śāriputra, śūnyatāyām</i>	Therefore, Śāriputra, in emptiness
<i>na rūpaṁ, na vedanā, na samjñā, na saṁskārāḥ, na vijñānam;</i>	there is no form, no feeling, no perception, no volitional processes, no consciousness;
<i>na cakṣuḥ-śrotra-ghrāna-jihvā-kāya-manāmsi;</i>	there are no eye, ear, nose, tongue, body or mind;
<i>na rūpa-śabda-gandha-rasa-spraṣṭavya-dharmāḥ;</i>	no forms, sounds, smells, tastes, touches, thoughts;
<i>na cakṣūr-dhātūr yāvan na manovijñāna-dhātuḥ;</i>	no eye-element (and so on) up to no mind-consciousness element;
<i>na avidyā, na avidyā-kṣayo yāvan na jarā-maraṇam, na jarā-maraṇa-kṣayo;</i>	no ignorance, no destruction of ignorance (and so on) up to no old age and death, no destruction of old age and death;
<i>na duḥkha-samudaya-nirodha-mārgā;</i>	no suffering, arising, cessation, path;
<i>na jñānam, na prāptir na aprāptiḥ.</i>	no knowledge, no attainment, no non-attainment.
<i>Tasmāc Śāriputra, aprāptitvād Bodhisattvasya</i>	Therefore, Śāriputra, because of the Buddha-to-be's non-attainments
<i>Prajñāpāramitām āśritya, viharaty acittāvaraṇaḥ,</i>	he relies on the Perfection of Wisdom, and dwells with his mind unobstructed,
<i>cittāvaraṇa-nāstitvād atrastro,</i>	having an unobstructed mind he does not tremble,
<i>viparyāsa-atikrānto, niṣṭhā-Nirvāṇa-prāptaḥ.</i>	overcoming opposition, he attains the state of Nirvāṇa.
<i>Tryadhva-vyavasthitāḥ sarva-Buddhāḥ</i>	All the Buddhas abiding in the three times
<i>Prajñāpāramitām āśritya</i>	through relying on the Perfection of Wisdom
<i>anuttarām Samyaksambodhim abhisambuddhāḥ.</i>	fully awaken to the unsurpassed Perfect and Complete Awakening
<i>Tasmāj jñātavyam Prajñāpāramitā mahā-mantro,</i>	Therefore one should know the Perfection of Wisdom is a great mantra
<i>mahā-vidyā manthro, 'nuttara-mantro, samasama-mantraḥ,</i>	a great scientific mantra, an unsurpassed mantra, an unmatched mantra,
<i>sarva duḥkha praśamanaḥ, satyam, amithyatvāt.</i>	the subduer of all suffering, the truth, not falsehood.
<i>Prajñāpāramitāyām ukto mantraḥ tad-yathā:</i>	In the Perfection of Wisdom the mantra has been uttered in this way:
<i>gate, gate, pāragate, pārasaṁgate, Bodhi, svāhā!</i>	gone, gone, gone beyond, gone completely beyond, Awakening, blessings!
<i>Iti Prajñāpāramitā-Hṛdayam Samāptam</i>	<i>Thus the Heart of the Perfection of Wisdom is Complete</i>

KARANIYA METTA SUTTA VERSES

1	<i>Karanīya mattha kusalena Yantam santam padam abhisamecca Sakko ujū ca sūjū ca Suvaco cassa mudu anamīni</i>	He who is skilled in good, and wishes to attain that state of Peace, should act thus: he should be able, upright, perfectly upright, amenable to corrections, gentle and humble
2	<i>Santussako ca subharo ca Appakicco ca sallahukavuttī Santindriyo ca nipako ca Apagabbho kulesu ananugiddho</i>	He should be contented, easy to support, unbusy, simple in livelihood, with senses controlled, discreet, not impudent, and not greedily attached to families
3	<i>Naca khuddham samācare kiñci Yena viññū pare upavadeyyum Sukhino vā khemino hontu Sabbe sattā bhavantu sukhi-tattā</i>	He would not commit any slight misdeeds that other wise men might find fault in him. May all beings be well and safe, may their hearts rejoice.
4	<i>Ye keci pāna bhūtatti Tasāvā thāvarā vā anavasesā Dighā vā ye mahantā vā Majjhimā-rassakānuka thūlā</i>	Whatever beings there are — weak or strong, long or short, big, medium-sized or small, subtle or gross,
5	<i>Ditthā vā yeva aditthā Ye ca dūre vasantī avidūre Bhūtā vā sambhavesī vā Sabbe sattā bhavantu sukhi-tattā</i>	Those visible or invisible, residing near or far, those that have come to be or have yet to come, (without exceptions) may all beings be joyful.
6	<i>Na paro param nikubbetha Nāti-maññetha katthaci nam kañci Byāro-sanā patigha-saññā Nāñña-maññassa dukkha miccheyya</i>	Let one not deceive nor despise another person, anywhere at all. In anger and ill-will, let him not wish any harm to another
7	<i>Mātā yathā niyam puttam Āyusā ekaputta-manurakkhe Evampi sabba bhūtesu Mānasam-bhāvaye aparimānam</i>	Just as a mother would protect her only child with her own life, even so, let him cultivate boundless thoughts of loving kindness towards all beings.
8	<i>Mettañ ca sabba lōkasmim Mānasam bhāvaye aparimānam Uddham adho ca tiriyañ ca Asambādham averam asapattam</i>	Let him cultivate boundless thoughts of loving kindness towards the whole world — above, below and all around, unobstructed, free from hatred and enmity
9	<i>Tittham caram nisinnō vā Sayāno vā yāvat'assa vīgatamiddho Etam satim adhiṭṭheyya Brahma metam vihāram idha-māhu</i>	Whether standing, walking, seated or lying down, as long as he is awake, he should develop this mindfulness. This they say, is the divine abiding here
10	<i>Ditthiñ ca anupagamma sīlavā Dassanena sampanno Kāmesu vineyya gedham Nahi jātu gabbhaseyyam punareṭi ti</i>	Not erroneous with views, endowed with virtues and insight, with sensual desires abandoned, he would come no more to be conceived in a womb

VISUDHI GATHA

Singer : Lodiana Lo Pencipta lagu : Maechee Ajita Vepulla

PALI	INDONESIA	ENGLISH
Kāyena vācā cittaena Pamādena mayā kataṃ Accayaṃ khama me bhante Bhūripaṇña Tathāgata	Jika dengan perbuatan, ucapan, dan kehendak pikiran Saya telah berbuat kesalahan Dengan ini saya menyesali dan mohon bimbingan Oh, tathagata yang penuh kebijaksanaan	If, by body, speech or mind, I have carelessly done wrong, May I be forgiven, O Tathagata of great wisdom.
Accayaṃ me kataṃ Buddha Yaṃ taṃ āvikaromi te Anāvaṃ asallinaṃ Suddhaṃ bhavatu me manam	Dengan menyadari kesalahan-kesalahanku Secara tulus dan terbuka Di depan Sang Buddha yang amat Bijaksana Semoga batinku senantiasa murni dan tenang	By acknowledge my transgressions, Open and unconcealed Before the Buddha most wise, May my mind be always pure.
Kāyena vācā cittaena Yaṃ parena kataṃ agham Khamā'idāni taṃ sabbaṃ Sammāsambuddhā sammukhā	Jika dengan perbuatan, ucapan, dan kehendak pikiran Orang lain telah berbuat salah pada saya Saya dengan tulus memaafkan kesemua itu Didepan Sang Buddha yang penuh kasih sayang	If, by body, speech or mind, Others have done me wrong, I forgive them everything now Before the Fully enlightened Buddha.
So'haṃ khamāmi nidukkhā Khemino viharantu te Pūrentu mamasāṅkappā Mettāya karuṇāya ca	Berkat kesiapanku untuk memaafkan kesemua itu Semoga mereka selamat dan bebas dari penyesalan Semoga pikiranku tenteram dan damai Terpenuhi dengan cinta kasih dan kasih sayang	Through my readiness to forgive, May they be safe and free from sorrow, And may my thoughts Be filled with love and compassion.
Kāyena vācā cittaena Yaṃ kataṃ sukataṃ mayā Anumodayāmi aññesaṃ Sammāsambuddhā sammukhā	Jika dengan perbuatan, ucapan, dan kehendak pikiran Saya telah berbuat baik kepada orang lain Saya dengan bahagia berbagi jasa kepada semuanya Di depan Sang Buddha yang telah mencapai penerangan sempurna	If, by body, speech or mind, I have done others good, I gladly share my merit with all before the fully enlightened Buddha.
Modāmi nata citto'haṃ Puññaena sukatenā me Tath'eva paṇino sabbe Adigacchantu taṃ sukhaṃ	Dengan batin yang bersih dari keangkuhan Saya bergembira di dalam semua kebajikanku Berharap semua makhluk di mana pun berada Dapat menikmati kebahagiaanku ini	With a mind free from pride, I rejoice in my own good deeds, Wishing that all beings everywhere May share in my happiness.

Paritta : SACCAKIRIYA GATHA

Natthi me saraṇaṃ annaṃ Buddho me saraṇaṃ varaṃ Etena sacca-vajjena Sotthi me/te hotu sabbadā.	<i>Tiada perlindungan lain bagiku Sang Buddha-lah sesungguhnya Pelindungku Berkat kesungguhan pernyataan ini Semoga aku/anda selamat sejahtera.</i>
Natthi me saraṇaṃ annaṃ Dhammo me saraṇaṃ varaṃ Etena sacca-vajjena Sotthi me/te hotu sabbadā.	<i>Tiada perlindungan lain bagiku Dhamma-lah sesungguhnya Pelindungku Berkat kesungguhan pernyataan ini Semoga aku/anda selamat sejahtera.</i>
Natthi me saraṇaṃ annaṃ Saṅgho me saraṇaṃ varaṃ Etena sacca-vajjena Sotthi me/te hotu sabbadā.	<i>Tiada perlindungan lain bagiku Saṅgha-lah sesungguhnya Pelindungku Berkat kesungguhan pernyataan ini Semoga aku/anda selamat sejahtera.</i>

Paritta : AṄGULIMĀLA PARITTA

Yatohaṃ bhagini ariyāya jātiyā jāto, Nābhijānāmi sancicca paṇaṃ jīvita voropetā, Tena saccena sotthi te Hotu sotthi gabbhassa.	<i>Saudari, sejak dilahirkan sebagai seorang Ariya Aku tak ingat dengan sengaja pernah membunuh suatu makhluk hidup apa pun; Dengan pernyataan yang benar ini, semoga anda selamat Semoga bayi dalam kandungan anda selamat.</i>

Bardo Song of Reminding Oneself

translated by Erik Pema Kunsang, melody: Tara Trinley Wangmo, vocals: Sascha Alexandra Aurora Sellberg & Rodrigo Reijers.
from the *Secret Dakini Training Mother Tantra*
of the *Great Perfection*

Ema!

Now that while the bardo of this lifetime is unfolding,
I will not be lazy since there is no time to waste.
Enter nondistraction's path of hearing, thinking, training,
While it is just now I have the precious human form.
Since this free and favored form ought to have real meaning,
Emotion and samsara shall no longer hold the reign.

Ema!

Now that while the bardo of the dreamstate is unfolding,
I will not sleep like a corpse, so careless, ignorant.
Knowing everything is self-display, with recognition,
Capture dreams, conjure, transform, train lucid wakefulness.
Instead of lying fast asleep like animals are sleeping,
I will use the Dharma just as in the waking state.

Ema!

Now that while the meditation bardo is unfolding,
I will set aside every deluded wandering.
Free of clinging, settled within boundless nondistraction,
I'll be stable in completion and development.
As I'm yielding projects to the single-minded training,
Delusion and unknowing shall no longer hold the reign.

Ema!

Now that while the bardo of the death-state is unfolding,
I will cast away attachment, clinging to all things.
Enter undistractedly the state of lucid teachings,
Suspending as a vast expanse this nonarising mind.
Leaving this material form, my mortal human body,
I will see it as illusion and impermanent.

Ema!

Now that while the bardo of dharmata is unfolding,
I will hold no fear or dread or panic for it all.
Recognizing everything to be the bardo's nature,
Now the time has come for mastering the vital point.
Colors, sounds and rays shine forth, self-radiance of knowing,
May I never fear the peaceful-wrathful self-display.

Ema!

Now that while the bardo of becoming is unfolding,
I will keep the lasting goal one-pointedly in mind.
Reconnecting firmly with the flow of noble action,
I will shut the womb-doors and remember to turn back.
Since this is the time for fortitude and pure perception,
I will shun wrong views and train the guru's union-form.

If I keep this senseless mind that never thinks of dying,
And continue striving for the pointless aims of life,
Won't I be deluded when I leave here empty handed?
Since I know the sacred Dharma is just what I need,

Shouldn't I be living by the Dharma right this moment,
Giving up activities that are just for this life?

These are the instructions which the gracious guru told me.
If I do not keep the guru's teachings in my heart,
How can this be other than myself fooling myself?
Read more about this topic in [this essay](#) Erik Pema Kunsang wrote
9 Comments

Nyanyian Sansekerta Bahasa Divine Wejangan Maha-Yogi Rsi Markandeya



[Jalan Hidup Sanatana Dharma](#)

316

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Kembali ke ajaran Spiritual "Kesadaran Tertinggi" Sang diri:

Hindu/Sanatana Dharma

<https://www.youtube.com/watch?v=vHkne...>

Evolusi Roh

Surga bukanlah tujuan utama, tercapainya Atman bersatu dengan Brahman tujuan utama Spiritual Dharma
Nasib setiap manusia yang dilahirkan berbeda beda di dunia ini, akibat dari Karma yang di lakukan pada
penjelmaan mereka di masa lalu. hasilnya diterima di kelahiran sekarang

Sanatana Dharma memiliki Kebenaran mutlak pengetahuan evolusi Jiva, penjelmaan hidup sebagai manusia
adalah kesempatan untuk mencapai evolusi kesempurnaan sang Jiwa

Jangan sampai membuat sang diri/roh/jiva merosot dlm evolusi jiva ini
Semua adalah Siklus perputaran hidup untuk mencapai kesempurnaan

Kembalilah ke Ajaran Hindu karena disinilah kalian menemukan Kebenaran
Zaman ini adalah Zaman Kali dimana sifat sifat dewa sudah menjauh dan mendekati sifat bhuta
Mari naik ke lokam/planet yang lebih tinggi

Madālasā menyanyikan kepada putranya (yang ditulis dalam Raag Kafi) Lagu ini adalah Philosophy Rsi
Markandeya

Rsi Markandeya adalah seorang pendeta aliran "Siwa Tattwa"

Dalam catatan perjalannya (Markandeya Purana), dapat diketahui bahwa Rsi Markandeya pertama kali menetap
di Gunung Dieng yang termasuk Kerajaan Mataram Kuno (Jawa Tengah) yang pada saat itu di bawah
pemerintahan Wangsa Sanjaya yang berajarkan Hindu/ Sanatana Dharma
Setelah beberapa saat bemukim di Gunung Rawang, sekarang dikenal sebagai Gunung Raung (Jawa Timur), Rsi
Markandeya kemudian tertarik untuk melanjutkan perjalanan suci ke timur.

Teks Sansekerta: शुद्धोसि बुद्धोसि निर्रजनोऽसि संसारमाया परिवर्जितोऽसि संसारस्वप्नं त्यज मोहनिद्रां
मँदालसोल्लपमुवाच पुत्रम्। शुद्धोऽसि रे तात न तेऽस्ति नाम कृत्तं हि तत्कल्पनयाधुनेव। पच्चात्मकं देहं इदं न तेऽस्ति
नैवास्य त्वं रोदिषि कस्य हेतोः॥ न वै भवान् रोदिति विक्ष्वजन्मा शब्दोयमायाध्य महीश सूनूम्। विकल्पयमानो
विविधैर्गुणैस्ते गुणाश्च भौताः सकलेन्द्रियेषु॥ भूतनि भूतैः परिदुर्बलानि वृद्धिं समायाति यथेह पुंसः। अन्नाम्बुपानादिभिरेव
तस्मात् न तेस्ति वृद्धिर् न च तेस्ति हानिः॥ त्वम् कंचुके शीर्यमाणे निजोस्मिन् तस्मिन् देहे मूढतां मा व्रजेथाः। शुभाशुभौः
कर्मभिर्देहमेतत् मृदादिभिः कंचुकस्ते पिनद्धः॥ तातेति किञ्चित् तनयेति किञ्चित् अँबेति किञ्चिद्वयितेति किञ्चित्। ममेति
किञ्चित् न ममेति किञ्चित् त्वम् भूतसँघं बहु म नयेथाः॥ सुखानि दुःखोपशमाय भोगान् सुखाय जानाति विमूढचेताः।
तान्येव दुःखानि पुनः सुखानि जानाति विद्वनविमूढचेताः॥ यानं चित्तौ तत्र गतश्च देहो देहोपि चान्यः पुरुषो निविष्ठः।
ममत्वमुरोया न यथ तथास्मिन् देहेति मात्रं बत मूढरौष।

Sansekerta:

śuddhosi buddhosi niraṃjano'si saṃsāramāyā parivarjito'si saṃsārasvapnam tyaja mohanidraṃ
maṃdālasollapamuvāca putram|

shuddhosi buddhosi nirañjano'si samsaramaya parivarjito'si samsarasvapnam tyaja mohanidram

mandalasollapamuvacha putram| शुद्धो'si re tāta na te'sti nāma kṛtaṃ hi tatkalpanayādhunaiva| paccātmakaṃ dehaṃ idaṃ na te'sti naivāsya tvam rodīṣi kasya heto||

shuddho'si re tata na te'sti nama kritam hi tatkalpanayadhunaiva| pachchatmakam deham idam na te'sti naivasya tvam rodishi kasya heto|| na vai bhavān roditi vikṣvajanmā śabdoyamāyādhyā mahīśa sūnūm| vikalpayamāno vividhairgunaiste guṇāśca bhautāḥ sakalendiyēṣu|| na vai bhavan roditi vikshvajanma shabdoyamayadhya mahisha sunum| vikalpayamano vividhairgunaiste gunascha bhautah sakalendiyeshu||

bhūtani bhūtaiḥ paridurbalāni vṛddhiṃ samāyāti yatheha puṃsaḥ| annāmbupānādibhireva tasmāt na testi vṛddhir na ca testi hāniḥ|| bhutani bhutaiḥ paridurbalani वृद्धिं समयति यatheha pumsaḥ| annambupanadibhireva tasmāt na testi vṛddhir na cha testi haniḥ||

tvam kaṃcuke śīryamāṇe nijosmin tasmin dehe mūḍhatāṃ mā vrajethāḥ| śubhāśubhauḥ karmabhirdehametat mṛdādibhiḥ kaṃcukaste pinaddhaḥ|| tvam kamchuke shiryamane nijosmin tasmin dehe mudhatam ma vrajethah| shubhashubhauh karmabhirdehametat mridadibhiḥ kamchukaste pinaddhah||

tāteti kiṃcit tanayeti kiṃcit ambeti kiṃciddhayiteti kiṃcit| mameti kiṃcit na mameti kiṃcit tvam bhūtasamghaṃ bahu ma nayethāḥ|| tateti kimchit tanayeti kimchit ambeti kimchiddhayiteti kimchit| mameti kimchit na mameti kimchit tvam bhutasamgham bahu ma nayethah||

sukhāni duḥkhopaśamāya bhogān sukhāya jānāti vimūḍhacetāḥ| tānyeva duḥkhāni punaḥ sukhāni jānāti vidghanavimūḍhacetāḥ|| sukhani duḥkhopashamaya bhogan sukhaya janati vimudhacetah| tanyeva dukkhani punah sukhani janati vidghanavimudhacetah||

yānaṃ cittaṃ tatra gataśca deho dehopi cānyaḥ puruṣo nivīṣṭhaḥ| mamatvamuroyā na yatha tathāsmin deheti mātraṃ bata mūḍharauṣa| yanam chittaṃ tatra gatascha deho dehopi chanyah purusho nivishthah| mamatvamuroya na yatha tathasmin deheti matram bata mudharausha|

"Jalan Hidup Spiritual Sanatana Dharma"

Kebenaran

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